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modest marble shaft in Marquette Park, St. Ignace, Michigan, really marks the final resting-place of the great missionary."

ERI B. HULBERT.

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RECENT LITERATURE IN PRACTICAL THEOLOGY.

ONE hundred years have passed since the birth of Horace Bushnell. It is natural that the century mark should have suggested the publication of a new volume¹ from his pen. The book contains an unfinished paper on "Inspiration by the Holy Spirit;" eleven sermons, complete or nearly so; twenty-eight selections from sermons, some of which are long extracts, while others contain only a few paragraphs; and about one hundred pages at the end devoted to "Miscellanies and Bibliography." The volume is not without value, for the freshness and vigor of Bushnell's style and thought are here. But, unless one is intending to buy all his works, it will be wise to select volumes long well known in preference to this. The sermons, for example, while of a high order, do not reach the level of that remarkable collection which ought to be in every preacher's library, *Sermons for the New Life*. Ministers who are seeking for good examples of the discussion of current events from the pulpit will find in this new volume sermons relating to the financial crisis of 1857, to the water supply of the city of Hartford, and to the disaster at Bull Run in 1861, that show how one pulpit did this thing (occasionally) and maintained its high standards.

Admirers of James Martineau will welcome this new volume of sermons and addresses² selected from manuscripts left by him at his death. It contains six sermons relating to national duties, sixteen upon more distinctly religious themes, and twenty-three addresses delivered upon various occasions; such as communion, christening, marriage, funerals, theological class graduations, and installations. The charm of his other writings is present—and the lack too. Take, for example, the sermon entitled "Faith in Christ for His Own Sake."

¹ *The Spirit in Man: Sermons and Selections*. By HORACE BUSHNELL. New York: Scribner, 1903. xi + 473 pages. \$1.25, net.

² *National Duties, and Other Sermons and Addresses*. By JAMES MARTINEAU. London and New York: Longmans, Green & Co. viii + 461 pages. 6s., net.

Admirable as what it contains is, what it lacks disappoints. The glow of evangelical preaching is quite absent; the sermon, in effect, is a depreciation of miracles rather than an appreciation of Christ. These sermons, without exception, were first preached by Dr. Martineau in his early ministry, while pastor in Liverpool; and afterward delivered, in their present revised form, to his congregations in Little Portland Street Chapel, London. How complete the revision may have been it is, of course, impossible to know; but they furnish an interesting example of the way early sermons may serve a later use, even after a lapse of a third of a century. It recalls the remark of John Hall, made to the students of Yale Divinity School, that many of the sermons preached during his first pastorate in Ireland he "repeated in New York with apparent attention and profit on the part of the people."

Mr. Torrey's evangelistic tours in the Orient were followed with prayerful interest by many in this country, and accounts of the success which attended meetings of this character in far-off lands were received with thankfulness. Seventeen of the sermons delivered during these tours have been selected and published in an attractive volume.³ They are upon the great themes usually selected for such occasions, and are simple, direct, earnest presentations, illustrated and enforced by incidents drawn largely from the preacher's own experience. It is inevitable that the reader, especially one who has never heard Mr. Torrey, should miss much of the impression produced upon the hearer, and be tempted to ask why some of these sermons were so effective when spoken.

The class of Christian workers known in England as "lay preachers" is comparatively small in this country; but we have many ordained preachers whose work deserves all the appreciation that Rev. F. B. Meyer gives, in the preface of his little book,⁴ to the lay preachers of his own land, and who, like them, have been denied the special training of the schools. There is no reason, therefore, why Mr. Meyer's book may not be useful in America as well as on the other side. It cannot take the place at all of larger works on homiletics, and does not seek to, but one whose limited time and training prevent the use of these will find here many things well said that are worth knowing, and that will be no less useful because not said for the first time.

Six lectures delivered by Bishop Hall of Vermont, on the Bishop

³ *Revival Addresses*. By R. A. TORREY. Chicago: Revell, 1903. 271 pages. \$1, net.

⁴ *Hints for Lay Preachers*. By F. B. MEYER. Chicago: Revell, 1903. 128 pages.

Paddock foundation, before the students of the General Theological Seminary in New York city, make up one⁵ of the volumes before us. These lectures are: (1) "The Use of the Holy Scriptures in Public Worship Inherited by the Christian from the Jewish Church;" (2) "The Use of the Holy Scriptures in the Eucharistic Service;" (3) "The Gradual Development of the Daily Service;" (4) "The Use of the Psalter;" (5) "The Reading of the Old Testament;" (6) "Some Practical Suggestions." The lecturer keeps to the work before him, and addresses himself to the students and clergy of his own church. Yet the lectures are of value to others, in that they present the spirit and purpose of some of the features of the worship of the Episcopal church, and thus enable one who is not a churchman better to understand and appreciate them. Some subjects of common interest, however, are discussed in a helpful way; and anyone who is, or expects to be, a leader in the public worship of a congregation will find it worth his while to read this book. The following quotation, taken from the last lecture, is, considering its source, especially refreshing; and it is to be hoped that the clergy, and ministers generally, will lay it to heart:

If we read intelligibly, we must also seek to read intelligently—to give, that is so far as we can, the proper and intended meaning to the words we pronounce. The sense of Scripture is Scripture; and it is this which we are to bring home to the people. Whatever theory of verbal inspiration any may entertain, it will hardly be contended that the mere words apart from the thought which they express have a sacramental efficacy for the hearer. Deliberately and on principle to refrain from reading with emphasis, so as to avoid putting one's own interpretation on the sacred writings, is a curious mode of showing reverence to Him who is both the Word and the Wisdom of God; and the latter (if one may so say) before the former—the Thought of God more fundamentally than the Utterance of that Thought.

Many men of earnest spirit have sought to bring about the unity of the Christian church. A study of the *Kinship of God and Man*, completed in this the third volume entitled "The American Church,"⁶ is an effort to contribute to this end. The author, who is the rector of St. Stephen's, Milledgeville, Ga., believes (and some of his reviewers seem to agree with him) that he has made discoveries that cannot fail

⁵ *The Use of the Holy Scripture in the Public Worship of the Church.* By RIGHT REVEREND A. C. A. HALL, D.D., Bishop of Vermont. New York: Longmans, Green & Co., 1903. 203 pages. \$1.40, *net*.

⁶ *Kinship of God and Man.* By REV. J. J. LANIER, in three volumes. Volume III, "The American Church." New York: T. Whitaker, 1903. 184 pages. \$1, *net*.

to hasten the consummation so devoutly wished. Mr. Lanier certainly realizes the evil of division; that he appreciates the obstacles to unity is not so evident.

A new volume in the series of "Handbooks for the Clergy,"⁷ gives a thoughtful and temperate discussion of authority in the church. Beginning with authority in the state, the author goes on to consider authority in education and the relation of authority to reason, and discusses finally authority in the church. He traces the gradual development of this in the New Testament with some minuteness. The basis of authority in the state, in education, and in the church he regards as fundamentally the same, namely, the social nature of man; the difference in the sphere and extent of this authority being due to a difference of purpose. The remaining chapters are devoted to the consideration of authority as related to polity, to creed, and to practices. To one who already agrees with the author about the constitution of the church the volume will prove suggestive and informing; but to one who questions the scriptural basis, or the desirability of the hierarchical form of church polity, it will be unsatisfactory. This, however, should not be urged as a criticism upon the book, for the design of the series is not polemical, and the volume seems admirably adapted to the purpose for which it was written.

The next book⁸ on our list contains many suggestions that will be helpful to the earnest Sunday-school teacher whose previous training is sufficient to enable him to make use of them; but it is a question whether the average teacher will find here much that will be of service. The author seeks to impress the importance of the adaptation of instruction to the scholar, and show how this may be done. It would seem, however, that he has not altogether succeeded in doing this himself, unless he is addressing a rather small class, or unless the attainment of the average Sunday-school teacher is higher in England than it is in America.

Scotland is rich in famous sons; and she keeps their memory green, not only by full biographies, but by series of small volumes that circulate among the people. Such is the "Famous Scots" series, the latest

⁷ *Authority in the Church*. By THOMAS B. STRONG. New York: Longmans' Green & Co., 1903. 173 pages. \$0.90, *net*.

⁸ *Primer on Teaching*. By JOHN ADAMS, M.A., B.Sc. New York: Imported by Scribner, 1903. 129 pages. \$0.20, *net*.

⁹ *Principal Cairns*. By JOHN CAIRNS. New York: Imported by Scribner, 1903. 157 pages. \$0.75, *net*.

issue⁹ of which is before us. The subject of this sketch is Principal Cairns; and the writing is done with both affection and skill. The bracing air of the north country is in the pages that tell of the struggles of the shepherd boy through poverty up to the university, where, by his industry and natural gifts, he justified his mother's sacrifices and hopes, and prepared himself for the large service he was to render his church and the world. Such books as this will keep the fires burning in the breasts of Scottish mothers and lads, and insure a succession in the line of worthies.

*The Life and Letters of Charles Butler*¹⁰ is a fine specimen of book-making. The printer's art is at its best, and the story of a useful life is simply and well told by Professor Stoddard. In educational and religious circles Mr. Butler will be long remembered because of his connection with the New York University and the Union Theological Seminary. He entered the council of the University soon after the institution was founded, and until his death gave it his unwavering support. He was a leader in the establishing of the Seminary, was a member of its board of trustees for sixty-two years, in the last twenty-seven of which he acted as chairman; and was from the beginning one of its most generous patrons.

The Crises of the Christ,¹¹ which in some ways is the most important book on our list, has been reserved for the last. "The aim of this book," says the publisher's note, "is not to add one more to the already long list of lives of Christ, but to indicate how our Lord accomplished the work for which he came." The author's scheme is as follows: Preliminary, "The Call for Christ;" this is discussed under three heads: (1) "Man Distanced from God by Sin;" (2) "Man Ignorant of God through Sin;" (3) "Man Unlike God in Sin." Then follows the discussion of the seven crises in the earthly life of Christ: I, "The Birth;" II, "The Baptism;" III, "The Temptation;" IV, "The Transfiguration;" V, "The Crucifixion;" VI, "The Resurrection;" VII, "The Ascension." Finally, "The Resultant: The Answer of Christ to the Call of Men;" and this is discussed under three heads paralleling the three of the preliminary: (1) "Man Restored to God by Christ;" (2) "Man Knowing God through Christ;" (3) "Man Like God in Christ." Without giving the subdivisions employed in the dis-

¹⁰ *The Life and Letters of Charles Butler*. By FRANCIS HOVEY STODDARD. New York: Scribner, 1903. 357 pages.

¹¹ *The Crises of the Christ*. By G. CAMPBELL MORGAN, D.D. Chicago: Revell 1903. 477 pages. \$2, net.

cussion of the seven crises, this is sufficient to show that the plan of the book is ingenious and striking; and the first criticism, perhaps, that will occur to some when reading the volume is that too much is made of the scheme. It is dominant rather than subordinate; it not only determines the selection of material, but at times the material itself seems to be molded to fit it. This, of course, is always the danger when a writer has hit upon a striking and ingenious plan. It is the same danger that threatens the scientist who has a pet hypothesis: his inductive work becomes unreliable. There are parts of Dr. Morgan's book that seem admirable to the writer of this notice. The thought is strong, the style attractive, the insight keen, and, best of all, the feeling deeply spiritual and uplifting. For example, the portrayal of the character of God in contrast with sinful man, as given in the third division of the preliminary section, is impressive and suggestive. This is true of portions of the discussion of "The Incarnation," and of other passages as well. But in some places where one might hope for the best, it is not found. There are times when the greatness of the subject under consideration seems almost to paralyze the writer's powers; and yet he lingers. Indeed, the discussion is often unduly prolonged. Then some of his interpretations do not win our confidence; deep significance is discovered where a simpler meaning would be, at least, more natural; and pure assumption is given undue prominence and weight. Thus one who has found himself in agreement with the main positions of Mr. Morgan, and has enjoyed portions of his elaborate study, may be obliged to confess to disappointment when he has finished the reading. Somehow the task undertaken and the method employed are not suited to each other. The task needed an exegete and a theologian; this book is the work of a rhetorician and a preacher. And now that we think of it, it is what might have been expected from the title.

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